

**SEVEN
RADIO TALKS
ON
THEOSOPHY**

TWELFTH SERIES

As Presented By

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THE SEVEN RAYS

(These four talks are based on "The Seven Personality Types" by Geoffrey Hodson, Theosophical Press, Wheaton, Illinois.)

Why are people so different one from another? Why do we find those about us so hard to understand? Why can't we get on with this or that one -- even those we dearly love? Why are those we work with so impossible to figure out? There are several factors in this problem of understanding people but Theosophy, as ever, at once profound and practical, offers one solution which can be of greatest help in getting on with our associates.

It is considered that this is a universe of sevenfold manifestation. The great religions speak of seven Mighty Spirits "before the Throne", seven outpourings of divine life. Each of these mighty outpourings shows forth one of seven facets of the life of Nature or Divinity. And each human being, although formed of all these rays, always has one of these rays predominating, and this dominant ray explains why he thinks, feels, and acts as he does, much to the mystification of those who operate mostly on another of the seven rays. When evolution is complete, each will show forth all of the rays in their full splendour. But for now we can express only imperfectly; and to know each one's predominant ray is to appreciate his drives and know how to work with him.

Perhaps if we look at these seven ray-types together, you can discover to which ray you belong, and to which rays your children and other loved ones belong, and thus find the way to greater harmony and success in your human relationships.

The first ray is the ray of power. The person on this ray is dedicated to personal freedom. Discipline for the child on this ray is best achieved by letting him know the reasons for your plan; and then he will obey because he decides that he agrees with you and wishes to. This is the best method to follow with any child when it can be done; but with a first ray child it is the only way. It is not that these people are unruly; they simply have an innate sense that they must be self-ruled. To stop for a moment and consider the handling of a baby, it is especially good for a first ray child to have been trained according to a sensible schedule in babyhood - more so even than for other children although

that is good for all of them. The first ray child, coming in earliest babyhood under a schedule which gives him food, rest, etc., at regular times, feels the operation there of laws outside himself which he cannot control. This accustoms him to the knowledge that there are forces with which he must cooperate, and saves him much grief in later years in trying to combat fundamental facts which he cannot change. A child of the first ray, started in this way, will be easier to manage without an issue being made of each simple daily need.

Great dignity is natural to people of this ray. To be the butt of a joke - which might greatly amuse a fourth ray person - is discomfort and even suffering for the intensely proud first ray. Never try practical jokes on one of this type.

Other people, without realizing why, defer to the leaderly quality of the first ray person. Even among children, one observes that there may be a natural leader to whom others look. The first ray people are born to lead, to rule, to manage and to adventure. In life this man will excel as ruler, executive, enforcer of laws, warrior, as a pioneer. A soft and easy life has no lure for him. He seeks new worlds to conquer.

Destructive forces in nature never frighten him; he revels in the thunder, the lightning, the great winds, or the tumult of a stormy ocean. He is in sympathy with the great elements and enjoys their powerful play. He cares nothing for what is old. He gleefully lets old things go - is happy in throwing away articles not in use. He prefers new enterprises, and gladly clears the decks for fresh action. He decides matters readily and his will is never indolent. He learns by doing. He often begins without conscious planning and without quite seeing his way. But he sees more as he goes on. In this he contrasts strongly with the third ray person who is the "planning type". These people often seem reckless and incautious. They should try to train themselves to think before they act and to look at the project from all sides.

There are not really faults in the various rays, but rather temporary lacks; and first ray people are more developed on the power side than on the love side. They need to be led to practice, consciously, kindness and consideration. With

children this development can be aided by the praise of the parent when these lovely traits are shown. There is a note of chivalry in these strong first ray characters and they can be led to see that it is their kingly privilege to be thoughtful and helpful to those weaker or less gifted than they. These people do not realize that they appear arrogant, cold, and indifferent to others. When they come to know that courtesy is a kingly attribute, and that they are on the ray of kings, they may be moved to courtesy. They will learn to transmute their personal ambition into an ardor to battle for the right, to redress wrong, and to gain better life for the poor, the weak, and the humble. If in the meantime they seem self-centered and self-sufficient it may not mean a lack of love, but an emphasis for the time being on developing their own self-reliance and inner strength.

Among the defects of the first ray displayed in the earlier stages of evolution are ruthlessness, hardness, stubbornness pride, superciliousness, unadaptability, indifference to and even scorn of the opinions, rights, and feelings of others; braggadocio, aggressiveness, assumption of superiority, and making final pronouncements upon debatable subjects, thereby closing discussion and prohibiting freedom of inquiry. Dogma or a supposedly authoritative statement, sometimes without regard to inherent truth or reasonableness, is used as a bludgeon to stun into silence inquiring minds. This is done whether consciously or unconsciously to crush opposition and restore personal prestige and dominance.

People of this ray don't give in. Remember that as their chief characteristic. They even try to bludgeon the Fates into giving them what they want. They even pray belligerently for their desires. In TIME magazine, January 10, 1949, was reported an episode demonstrating this first ray quality thus: "Like many another military man, the late General George Patton was prayerful as well as profane. He was also a peremptory commander who did not hesitate to let the Almighty know what kind of cooperation he expected. When bad weather held up his advance before the Battle of the Bulge, he is reported by one of his staff to have called in Third Army Chaplain James H. O'Neill, and said: 'Chaplain, I want you to publish a prayer for good weather...See if we can't get God to work on our side.' The chaplain demurred but Patton roared: 'Chaplain are you teaching me theology or are you the chaplain of the Third Army? I want a prayer!' The

prayer, printed with a Christmas greeting, was distributed to the troops.

Another recently published Patton prayer for success in battle kicked up an ecclesiastical furor. It was published with an editorial praising the general's 'true-hearted and frank religiousness in his intercourse with God.'

This is the report: "'Sir,' began Patton in a prayer on December 23, 1944, the eve of the Ardennes offensive, 'this is Patton talking....Rain, snow, more rain, more snow -- I am beginning to wonder on which side they actually are in Thy Headquarters....You must decide for Yourself on whose side You are standing. You must come to my help so that I can annihilate the whole German army with one stroke as a birthday present for Your Prince of Peace.'

"Four days later, Patton prayed in a different vein: 'Sir, this is Patton again and I beg to report complete progress. Sir, it seems to me that You have been much better informed about the situation than I was, because it was that awful weather which I cursed so much which made it possible for the German army to commit suicide. That, Sir, was a brilliant move, and I bow humbly to a supreme military genius.'"

Such is the forthright determination of the first ray. These people do not know how to surrender. They will not consider it. Another example of this type was Winston Churchill in this same second World War. His famous words, uttered when Britain's fortunes were at lowest ebb, display this quality. You will remember the historic speech: "Even though large tracts of Europe and many old and famous States have fallen or may fall into the grip of the Gestapo and all the odious apparatus of Nazi rule, we shall not flag nor fail. We shall go on to the end. We shall fight in France, we shall fight in the sea and oceans, we shall fight with growing confidence in the air; we shall defend our Island whatever the cost may be. We shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."

Such is the first ray spirit.

THE SEVEN RAYS
(continued)

Last week in this series we looked into the qualities of the first ray of personality, the ray of the leader, the king, the pioneer; and today we continue the theosophical study of the seven rays of human personality in an effort to derive help in dealing happily and successfully with our daily associates.

The second ray is that of love for mankind as a whole, and through that love, wisdom. These people often devote their lives to serving humanity as teachers, healers, sages, or religious leaders. If they follow a great religious leader, it is more because of what he can do for suffering humanity than because of personal adoration and devotion. This is in contrast to the sixth ray man who blindly adores his God or Avatar, and serves mankind because his adored one wishes him to.

Because the second ray person is devoted to humanity, he or she is the ideal father, mother, teacher, friend, the ideal citizen - the best in any human relationship, for each human contact, to this type, means a chance to pour forth love.

Even in business this quality shines forth. This man would never sell goods produced in a sweat-shop since this would go against his impulse to help and protect all men. His concern that his customers be satisfied is genuine and strong, so that he naturally is usually successful in business. He is a good employer and he cares sincerely for his working people, protecting them in every way.

When second ray people cherish old articles, it is not for their historical or artistic value, but because, some time in the past, man's hands fashioned the object; and they almost reverence man and his achievements.

A person of this ray understands people through his loving wisdom and its resultant intuition. These people are never happy when those about them are sad. Parents of such a child should keep the family worries from being known to the little one, for such children suffer greatly over the worries and griefs of those near to them.

Wherever these second ray people are, they foster unity and understanding. They radiate a sense of brotherhood, so that when they enter a group there is at once greater cohesion. Even at a party their presence is helpful. They stimulate an interweaving of interest and sympathy so that, if the gathering has been rather limping along, it will suddenly "jell" into a real occasion of festivity when they come in.

A second ray person values all men and does not fear or dislike or belittle any because they are different from himself. He revels in each dissimilarity and enjoys seeing how richly different, members of the human race can be in their talents and attainments. Altruism is his constant activity. He is one who responds at once to the basic theosophical idea that evolution is a fact, because he sees it immediately as a law of love, giving to each individual his equal chance for happiness through full development. He accepts each person where he is in evolution, and helps him to find what he needs in order to take the next step forward. Thus the second ray person is the ideal teacher.

In such capacity he shares freely all his knowledge, accentuates the value of self-illumination from within, encourages the use of the intuition. He makes a happy atmosphere about his pupils. He feels that the teaching profession should be chosen more as a true vocation than as a mere means of livelihood. He warns against confusing education with mere training, in which memory and imitation are emphasized. He constantly seeks to waken the inherent capacities of his pupils, especially the urge to produce that which is beautiful. The first ray man regards the qualifications, personal nature and motives of one in the teaching profession as of great significance.

In England they have a "Sympathy School" which exemplifies very beautifully one of the teaching methods typical of the second ray. At this school, in the course of the term, each child has one "blind day", one "lame day", one day when he cannot speak. He needs help and the other children lead him about. By this method he gets an idea of what it is really like to be blind. And those who help him, having been "blind" themselves, are able to guide and direct the blind with understanding. This process of training in sympathy by experience is carried into the various handicaps and the children who learn are vividly impressed.

Those having responsibility for children of this ray can be of most service to them by leading them gently to express themselves in action. They might feel strongly sympathetic towards one who is wronged without doing much about it unless they developed, early in life, the habit of galvanizing themselves into action with their emotions a motive power. Another possibility of a weakness in this ray is foolish generosity which gives without thinking whether the recipient may be harmed by being over-indulged. Generous anger, or righteous wrath - so-called - also can be a shortcoming of this type. Anger is the dethronement of reason, and a kind of insanity, no matter what the cause, and these children of the second ray should be trained to remain cool and in full control of their faculties so that they may give proper help to others.

In philanthropy these people are happier working with people than with animals. They are kind to animals, and are often heard to say, "Oh, yes, I like animals; but in their place." They do not wish pets to stay too close to them. This is a trait in contrast to the sixth ray person who is likely to let his cat sleep on his bed and to share the closest companionship with his dog. These people are happiest, then, when working for and with people. Helping the sick, the poor, the old, the blind, -- these are satisfying activities for the second ray person.

To go on now to the person of the third ray type. He is naturally tactful and adaptable since this is the ray of understanding. These people yearn to have full understanding of everything, of everyone, and of every problem. They have therefore wonderful ability to organize and supervise, since they can see how to use each person and each asset to the best advantage, and can thus plan out their projects most effectively. They have the gift of seeing things in proportion. They never fuss over trifles and thus never are diverted or swamped by masses of detail. They keep the over-all picture, and can grasp many things at a time.

They never fret over what cannot be changed, either in circumstances or in personalities around them. They get along with everybody because they try always to see the other person's point of view.

The third ray person is very useful working in combination with the force and drive of a first ray man, and with the

philanthropic schemes of the humanitarian second ray man: he can organize and bring them to pass. People of this ray act very efficiently when they understand the plan. Children of this ray must have things explained to them so that they get the idea: then they are good cooperators.

Sometimes it is thought that this is a timid ray. It is not. But it is a ray which must know where it is going before it starts. It has been said that the elephant must be on this ray, among the animals, for he is the wisest, gentlest and bravest of creatures when he understands; but he can be panicked and stampeded by a trifle which he does not understand. When he knows -- and the handlers of these wonderful animals always talk to them and explain -- he is the most courageous and sagacious of beasts. So with children of this ray: when they must face a difficult or unpleasant happening, their parents ought to explain it fully beforehand. Then those children will be very mature and wise in their actions.

Things impress this ray according to their usefulness. This man cherishes things because of their possible future usefulness in his plans. He may be all set to throw away a lot of things only to realize that he can use them in another way later on, and back they go in their containers. He is sensitive to things in the way that the second ray man is sensitive to people. He sees the wonder of the commonplace and learns from everything.

Children of this ray should be led to develop a sharp decisiveness. There may be the danger of their seeing so many sides of a matter that they cannot decide in favor of any one side, and so defer all action. Adults also can become bemused with the pleasure of thinking of all the possible solutions for a given situation, and so - lost in thought - fail to act promptly or decisively. In all dealings with persons of this ray one can get prompter action out of them by tabulating for them all the factors in the situation so that they can see clearly and decide what to do. Their whole aim is to understand.

THE SEVEN RAYS (continued)

We have been considering the Seven Rays or types of human personality as explained in Theosophy with the purpose of better understanding ourselves and those about us; for thus we may have happier, more effective lives. In previous talks we have discussed the first ray, or the ruling, executive type; the second ray, or the humanitarian and teaching type; and the third ray, the type of organization, tact and adaptability. These and others of the seven will be re-summarized in the final talk of this series next week.

Now today let us consider the fourth ray, the type of beauty and harmony. These people interpret the inner life to the outer and the outer life to the inner. To them it is necessary that the ideal be put into practice, and that the idea be put into form. And when they can so live that the ideals and the actions are constantly harmonized, they are the happiest of humans. They have sharp consciences which they must always heed if they are to be happy.

This ray brings us poets, symbolic artists, orators, actors whether tragedian or comedian, and diplomats. People on this ray excel in the dance or calisthenics, are convincing speakers adept in the use of words, and can be dramatic or comical at will.

The fourth ray is richly imaginative. Children of this ray must be trained, gently of course, to watch that they do not mislead others by the vividness of their imaginations. It is not that they are inclined to tell lies in the ordinary sense - to escape punishment, etc. - but that they can be so carried away by what they imagine that, to them, it seems real. These are the adults who never let sticking to the exact truth mar a good story. They, too, need to be careful not to mislead others.

To the fourth ray person, beauty is the matter of supreme importance. The poets express this. Keats in his Ode on a Grecian Urn said:

"Beauty is truth, truth beauty, — that is all
Ye know on earth and all ye need to know."

Rousseau said: "Take away from our hearts that love of the beautiful, and you take away all the charm of life."

The fifth ray person, on the other hand, is the typical book-worm. The ideal of this ray is knowledge; learning draws them as a group, these fifth ray people — scientists, research men, mathematicians, lawyers, detectives, all who are painstaking in ferreting out facts, in amassing detail — this is their ray.

Their skill is in and through thought and observation. They are meticulous about each small detail and refuse to pass over so little a thing as an inaccurately placed comma. Their basic devotion to truth has made modern science possible. They believe that through the mind they can reach absolute Truth.

They are good at deduction. Given a set of facts, they can draw conclusions readily. This deductive faculty can show itself early in life. In children who have it the results are sometimes humorous since their store of facts may not be adequate for the conclusions drawn. A little English girl asked her mother: "Mummy, how did the Princess Elizabeth know she was going to have a baby?" Before the mother could answer, a smaller sister spoke up — little Miss Fifth Ray — "Well she can read, can't she? It was in all the papers."

Meanness in money matters can be a weakness of undeveloped persons on this ray, growing out of excessive watchfulness of detail. There is the story about the travelling man who was held up by a bad storm and who wired his firm: "Marooned by storm. Telegraph instructions." His undoubtedly fifth ray boss wired back: "Start summer vacation as of yesterday".

The vivid deductions of Sherlock Holmes and subsequent deductives of fiction are typically fifth ray; and the cold, precise reasoning of the legal mind also shows forth this type. Our great president, Abraham Lincoln, who had great second ray development to balance his keen, analytical mind, showed the latter characteristic in the little story about the sheep. He was riding in a train with a friend when they looked out and saw a flock of sheep. "Those sheep" said his friend, "have been newly shorn." The thoughtful, accurate minded Lincoln commented, "Well, on this side, anyway".

It is hard for fifth ray people to see that there is anything else of importance except the search for learning and

truth. They can become self-satisfied, narrow, and proud of the achievements of that marvelous instrument, the human mind. They can be cruel in accentuating the differences between their own knowledge and the unlettered condition of others. Usually adults of this ray can be led to see that it is a fact in Nature that there are several great basic types of people. Being led to observe this as a law in Nature, they are then willing to bow to this aspect of truth, and to become more tolerant of the devotee, the seeker for beauty, the philosopher, etcetera.

The sixth ray person is naturally good. He prefers to do what is right, and as a child he likes to please his parents and teachers. He always wants to know what is the ideal of good conduct in any situation so that he may live up to it. This type of man or woman is often deeply devoted to God, or to a great religious teacher. He shows intense loyalty and devotion and sacrifice in all his life.

However, if not balanced by knowledge, this devotion to goodness may become fanatical. Religious zealots, those who are superstitious, and those who incline to narrowness of belief and bigotry, can be found among the less developed people of this ray. A wider understanding of other people, of other religions and philosophies will prevent such a narrowness from developing, or will help to cure it.

People on this ray serve humanity well in many capacities, particularly in religious fields, and they often are saints, seers, martyrs, missionaries. But they do their work not so much for love of humanity, as the second ray man would, but because of a great religious teacher whom they believe has called them to this career. Devotion to a leader is their great keynote.

They accept everything in life, good and bad, as coming from the hand of God, and feel that even pain and suffering are sent by Him for their eventual good through the training of the character. So they bear up well under hardship and trial, and are well suited to the role of martyr. They usually are happy people no matter what their fortunes may be.

The seventh ray is that of order and method. These people have strong will power and approve of well-ordered and seem-

ly social behavior, ceremony and ritual. Beauty of performance strongly attracts them, and they appreciate harmonious, artistically arranged activities. Splendor and pomp impress them deeply. So does ordered efficiency, as in the military life or the modern production lines.

People of this ray find cleanliness important to them; they think of uncleanness as obscuring the innate beauty of an object. Dainty, clean surroundings mean a great deal to them. A disordered room, or soiled or torn clothing are a real cross. They can be very unhappy if subjected to disorder, slipshod methods, inappropriate or bad-looking clothing, or to damp and chilly places. It is not that their tastes are luxurious, but they are sensitive to these physical things and really do not have good health and do not flourish unless these conditions are suitable.

Their strong will power enables them more easily to bring about the desired conditions. They really need to cultivate affection in order to balance their strong will power.

When we think we have discerned our own ray or the ray of another, it is important that we do not make it into a sort of psychological cage or straight-jacket of thought in which we try to hold and limit the personality. We must remember that eventually we shall all develop perfectly along all the rays, and that we definitely are going to outgrow the weaknesses and lacks of our rays. We should recognize a ray in ourselves, and then concentrate on seeing the gradual but sure development of the balancing characteristics.

We must never think strongly of the lacks of another. They have to be recognized in order to understand him, but we must realize the power of thought which Theosophy stresses so emphatically, ever using our own to picture our neighbor growing into ever greater strength where now there may be a lack.

Thus a knowledge of the seven rays of human personality may assist us in our lives, in our understanding of self and of loved ones, and may also make us really helpful to others.

THE SEVEN RAYS
(continued)

In the three previous talks on the Seven Rays of Personality these have been discussed in detail; but in this talk a rapid run-through will be given of each ray, naming its quality, the type of work best done by the ray personality, the greatest good and the greatest evil as judged by each ray, the driving impulse, the highest attainment, the teaching method used by each ray naturally, the weakness of each ray, and the cause of the greatest suffering to each. We shall also give the characteristic color, the favorite art form, and the typical jewel of each ray.

The first ray quality is power, strength, will. Kings, soldiers, pioneers, explorers, executives operate on this ray. The greatest good to them is power, and the greatest evil is weakness and surrender. The driving impulse is to conquer, and they are often at their best in adversity. To them the highest attainment is victory. They teach best by throwing the pupil largely on his own responsibility: they drive truth home forcibly. To achieve their own objectives they concentrate the will, overpowering and, if need be, destroying obstacles. Weaknesses of the ray (which can be outgrown, and in time will be) are self-will, pride, extravagance, coldness, thirst for position, or contempt for the weak. They suffer most under humiliation or defeat.

The jewel of the first ray is the diamond, and the most congenial art form is the dance. The chief color is white - white fire - although electric blue or vermillion are sometimes associated with this ray. It may be noted that these three colors form the red, white and blue.

The second ray man has the quality of universal love, and the wisdom which results therefrom. He is devoted to mankind as a whole, is intuitive, sympathetic, and cooperative. On this ray are the teacher, the sage, the reformer, and the philanthropist. The inner drive of this ray is to illumine and heal, to teach, to share, to serve. The highest attainment seems to these people to be the realization of full and unbroken unity with all. They teach by making their pupils happy, by illuminating the problem from within, and by sharing their knowledge. They are the ideal teachers. To gain their objective, their method is to win over the opposition,

to negotiate, and to "turn the other cheek". The weaknesses of the ray (which will in time be overcome as evolution proceeds) are: sensuality, ill-considered generosity which may actually harm the recipient, impracticability, and such devotion to the life side of things as to neglect the necessary form. The greatest source of suffering is loneliness, or disloyalty and broken faith, or being misjudged.

Golden yellow, or sometimes azure blue, is the color associated with this ray. The jewel is the sapphire. And the art form is music, the harmonizing and preserving art.

The third ray person has understanding, comprehension, tact and adaptability as chief characteristics. He is, above all, the philosopher; but he is also the organizer, the diplomat, and - as a detail - the chess player. To him, the greatest good is understanding, and the greatest evil is mental blindness, lack of comprehension. His driving impulse is to understand, and his chief object of attainment is more understanding. In teaching, he explains not details but principles; and he adapts his method to fit his various types of pupils. He achieves his objectives by prolonged pondering and planning. His weaknesses (which will be outgrown as evolution proceeds) may be: seeing so many sides of a matter that he fails to decide on a course of action; intrigue, unscrupulousness, or deceit. Suffering comes when this type is subjected to indignities or is shown to be incompetent.

The color of the third ray is emerald green, and the jewel - the emerald. The art form is literature with an emphasis on oratory and poetry.

The fourth ray is the ray of beauty, harmony and rhythm. On it are many of the artists, actors, and interpreters. The greatest good to this person is beauty, and the greatest evil ugliness. They seek always to beautify and to harmonize. To them the highest achievements are harmony and balance, with an inner perception of beauty. They teach by the appeal of beauty; they dramatize, and seem to entrance and charm their pupils by the attractive power of beauty. One weakness of this ray is moodiness, alternating between exaltation and despair. If they study Theosophy, they can learn how to handle their moods, winning freedom from this distressing tendency. Sometimes they are conceited, self-indulgent, sensuous, and improvident; but these traits dis-

appear with the growth of understanding. They suffer greatly if frustrated in artistic expression.

The fourth ray color is a tawny bronze, and its jewel is the jasper. An art form which appeals to them greatly is opera, in which they can see a synthesis of all the arts and enjoy them all together.

The fifth ray is the ray of knowledge, analytical and logical thinking. The scientist, the mathematician, the lawyer and the detective are on this ray. The greatest good is, to them, truth, accuracy and learning; the greatest evil is ignorance. Their inner drive is the thirst for knowledge. They consider the gaining of knowledge the highest attainment. In teaching, they will go into the greatest detail, using diagrams and charts, trying always to instill in their pupils the virtue of accuracy. They achieve by observing, experimenting, and probing with great patience. The weaknesses of the fifth ray are a contempt for the ignorant, a smallness of vision, meanness, quibbling, inquisitiveness, and a lack of time-sense - so-called absent mindedness. These are outgrown as the soul comes to express its divine nature more fully through the personality. They suffer most when proven fully wrong or when scorned.

The fifth ray color is lemon yellow, and its jewel is the topaz. The art form is painting.

The sixth ray is the ray of devotion, loyalty, and sacrificial love. The saint, the martyr, the missionary, the loyal friend are on this ray. To them the greatest good seems to be loyalty and fidelity, and the greatest evil disloyalty. They seek to serve and adore another, or to worship and serve Deity. Self sacrifice is their highest attainment. This is the ray of the good person. They teach by evoking hero-worship in their pupils; they inspire and inflame them to effort. Their method of achievement is one-pointedness. This may contribute to one weakness of the ray, which is narrowness. Fanaticism and resulting cruelty - as in religious persecutions - can result. Other weaknesses of this ray are intolerance, blind devotion to persons, sensuality, excessive emotionalism which ignores mental development. Of course, these will be outgrown in the fullness of evolution. The greatest suffering is caused sixth ray persons by any disloyalty on the part of the adored one, or by being mis-

judged or misunderstood. These persons may incline to melancholy; but this can be corrected if Theosophy's tenets and techniques are studied.

The color of this ray is fiery rose, and the jewel is the ruby. Its art form is architecture - "frozen music".

The seventh ray is the ray of order and method. Characteristic of this ray are grace, dignity, deftness and precision of action, a noble bearing, splendour, military method and ritualism. Here are found the priest, the pageant-master, the ritualist, the politician, and the designer of assembly line production. These value most, order and method. To them the greatest evil is lack of system or order. Followers of Emily Post are ordinarily of this ray. According to the seventh ray person, the ritualistic way of doing a thing is usually the best way of doing it and therefor that is the way it must be done. The objectives of this ray are to put in order, to harmonize, combine and synthesize. Ordered splendour seems the highest attainment. As a teacher, this person uses drama and pageant-like methods. He achieves by ordered synthesis. His weaknesses are formalism, love of power and position, regimentation, extravagance, playing politics, or using people as tools. Suffering is caused by discourtesy or rudeness of others, by frustration or loss of outer power and trappings, humiliation, and adverse criticism especially from those considered inferior.

The color of the seventh ray is purple, and the jewel is the amethyst. Its art form is sculpture.

It may be of interest to those of you who are students of symbolism to know what are occultly considered the symbols of each of these seven rays. Without explanation or any effort to go into this abstruse subject, here they are for those who wish to note them. The symbol of the first ray is the point within a circle — sign of a creator; the symbol of the second ray is the Latin cross; the symbol of the third ray is the triangle; the symbol of the fourth ray is the square and compass, commonly associated with Freemasonry; the symbol of the fifth ray is the five-pointed star; the symbol of the sixth ray is the four-petalled rose in the form of an equal-armed cross; and the symbol of the seventh ray is the seven-pointed star.

JEWELS OF THE SEVEN RAYS

The idea that one of the seven rays of life, or seven types of force, dwells in every form is clearly recognizable in the writings of Cornelius Agrippa, and also bears a strong likeness to the astrological conception of planetary influences. In modern theosophical studies we find a somewhat fuller development of the same basic idea, particularly in regard to human beings; so that, if a medical man assures you that your body belongs to one or another of four blood types, just as definitely does the occultist tell you that the spirit expressing himself in that body belongs to one of the seven ray types.

To the ceremonialist and student of magic, precious stones are especially valuable as wave-meters transmitting special psychic qualities. There are said to be some forty nine species and varieties under the seven rays.

What is now the consciousness of man may have been, in the unthinkable past, the primitive appetites and shrinking of a lowly cell, or the vague thrillings of a mineral shape; but it is not the sum of the cells of the body in which it now resides, nor was that in us which says "I" ever an animal, or plant, or stone. The powers which you have of response to the outside world are truly a heritage from a long evolution; but you, the "I" or ego, took up that heritage as an undeveloped human being.

The first three rays, often called major rays, represent the qualities of the Trinity -- Will, Wisdom, and Creative Activity. The diamond is the jewel of the first ray, the will ray. The hardest of minerals, it has a name in Hebrew derived from the word for "hammer", because the diamond crushes and grinds all other stones. It is luminous in a dark room after exposure to sunlight and also on friction, and, subjected to electrical bombardment in a vacuum tube, it shines with a vivid green light.

There is a whole literature about diamonds, with curious and fascinating histories attached to individual jewels, like the unlucky Hope Diamond. The diamond is said to have the power of driving away troublesome dreams and unreasoning fears, of withstanding injury from enemies, and of maintaining unity and love. It would seem that this stone belongs

to an older evolution than that of this earth. It has a rich, exotic magnetism with the feeling of immense stability that arises from long ages of expression through this form. The color-impression communicated by the life of the diamond is a deep indigo, or indigo-violet. If you read the life of the Comte de St. Germain, you will find that he had the power at least to improve diamonds by removing flaws and impurities, if he did not actually make them grow. There is an old tradition that diamonds can be made to grow. In more recent times, Mme. Blavatsky performed the feat of duplicating jewels, and produced a yellow diamond at Simla in 1880.

The second ray represents Wisdom, and its precious stone is the sapphire. Aluminum oxide is the chemical composition of this stone which is sometimes reckoned to be the most beautiful in color of all precious stones. Strangely enough, however, the blue coloring is due to traces of foreign matter, so that there occur green, yellow, and even colorless sapphires; and the same stone with a rich red hue we call the ruby. The sapphire was believed to be a preservative against enchantment.

I have been in the British Museum where there is a figure of the Lord Buddha cut in sapphire, which recalls lovely memories. The Buddhists paid marked respect to the sapphire. They ascribed to it a sacred, magical power, which every student of psychological mesmerism will readily understand, for its polished and deep blue surface produces extraordinary somnambulistic phenomena. The Buddhists also assert that the sapphire produces peace of mind and equanimity, and chases away all evil thoughts by establishing a healthy circulation in man. "The sapphire" say the Buddhists "will open barred doors and dwellings" (for the spirit); "it brings more peace than any other gem, but he who would wear it must lead a pure and holy life."

There is also the "star sapphire" which has a peculiar internal structure so that what actually seems to be one crystal consists of a great number occupying the same space, like the mediaeval schoolmen's conception of a host of angels standing upon the point of one needle. If you bring a lighted candle towards it, you see a glimmering star "as a white spider creeping round a world of its own always revolving and never coming to an end; resting sometimes, but,

as soon as you with your moving light start in pursuit, hurrying on again."

The third ray, Creative Activity, is represented by the emerald. This is the most precious form of the mineral beryl, that which is a deep, transparent green. The famous eye-glass of Nero is believed to have been an emerald. Sir John Maundeville remarked that "In Egypt, abundance of fair emeralds are found, which are on that account cheaper than elsewhere." The emerald has been called the symbol of youth, and is said to have the virtue of purifying the mind.

The fourth ray is the ray of Harmony, or Balance, and its jewel is jasper. This stone has many varieties and colors, although a bright red might be said to be typical. Green, yellow, pink, black, and bluish forms of jasper have been used as gem-stones. It occurs widely throughout the world. Red was associated with Isis as the Mother of magnetic life, and the amulet formed of the buckle of her girdle was frequently carved in red jasper. There is also in the British Museum a square signet of yellow jasper with the name and title of Amenophis II. Geometrical patterning is characteristic of the fourth ray, as seen in Egyptian art, and it is interesting to see this quality objectively manifested in the rhythmical banding and lining of many jaspers. The fourth ray, as a bridge or balance between the three abstract rays and the three practical rays, may require just such a structure, crystalline only in its smallest parts.

The fifth ray man is interested more in form than in life, although he, too, is seeking order in the universe around him. This is the ray of concrete balance and ordered knowledge. Its color is the golden yellow of the intellect. The precious stone is the topaz. This brilliant and beautiful stone occurs in quartzose rocks; also in association with tin ores, and in some gravels as rolled pebbles. In color it is usually either limpidly transparent or tinged with various shades of yellow. Some of the tinted varieties are made pink by heating; and rose topaz, naturally or artificially produced, goes very well with gold. A noteworthy variety is the sky-blue topaz found in the Scottish Highlands, and suggesting the hard-headed type of religion characteristic of the Scot -- that is, the fifth ray of science, (topaz) with the second ray of religious intuition (blue color). Topaz was supposed to assist the virtues of fidelity in

friendship; to allay grief or anger, diminish madness, give much delight and exhilarate the mind. If worn, it was said to increase wisdom and expel fear.

The keynote of the sixth ray is Devotion, utter devotion to a divine personality or even to an abstract idea, which can gather up all the forces of a human being in a lifetime of sustained effort. For many hundreds of years - until the last century or so - it has been the dominant ray of western Europe; and between it and the second ray there is a basic sympathy. Both feel the divine love in a sweet and impersonal way "above the smoke and stir of this dim spot called Earth." The sixth ray man is more specialized and anxious for direct relationship between the Deity and himself. The jewel of the sixth ray is the ruby, which, except in color, is physically identical with the sapphire, the second ray gem. It is a scarcer and more valuable stone, a little softer; and it is one of the seven precious substances of the Buddhists. Medieval writers ascribed to the ruby the power of curing or bringing forgetfulness of evils springing from friendship or love.

The seventh ray is of special interest because it is succeeding the sixth as the dominant ray of the world. Beauty and skill in action characterize it. Borrowing the essence of all the rays -- will, wisdom, philosophy, art, science, and devotion -- the developed seventh ray man devises schemes of action which are precise, logical, harmonious, and economical. He particularly takes into account the psychological and psychic features, often utilizing the forces of the invisible worlds.

The precious stone of the seventh ray is the amethyst, ranging from pale purple to deep violet-blue. When the stone is cut with a great many facets the depth of the color is intensified and it is beautiful in a setting of silver or pale gold. This stone is believed to have the power of preserving its wearer from excess in drinking. Any of these ray-stones, if worn as a talisman in a ring, bracelet, necklace, or such, is helpful in safeguarding the wearer.

Try to sense your own ray by the influences at work in yourself. You will begin to see that though things wear different names and faces, they belong to one family; and that the secret laws show their virtue through infinite variety.

ANIMALS OF THE SEVEN RAYS

"There are seven forces in man and nature", says THE SECRET DOCTRINE. Those forces, operating as the seven rays, or types of life-consciousness, have been rather thoroughly discussed on this program in their relation to human beings. It has also been shown how they are indicated in the mineral kingdom. Surely a great law which applies to the highest and the lowest of earthly kingdoms, the human and the mineral, should apply with equal aptitude to the intermediate kingdoms, the vegetable and the animal.

The identification of the rays in the vegetable kingdom has never been seriously undertaken. It would require the science of a botanist and an herbalist as well as a keen intuition. But some observations have been made, and I pass them on to you for their interest value. The Banyan tree of the orient, and the Oak tree of the occident, have been called first ray, the power ray. The Bo tree, under which Gautama Buddha attained enlightenment, has been called second ray, the compassionate ray. The rose has been called the queen of the third ray; and the lily, which includes the lotus as beautiful symbol of the evolving spirit in man, has been named fourth ray, the ray of the symbolic artist. Beyond these few, I am unable to find any reference to the rays of the vegetable kingdom.

In the lower kingdoms, the ray types follow more of what we might call a racial pattern than they do in the human kingdom. Among humans, all seven ray types appear in every race, in every nation, and in every group of people. It is a purely individual matter dependent upon the ray of the monad or spirit in man.

Among the animals, however, the entire race of cats, the felidae, including lions, tigers, ocelots, panthers, and so on, all belong to the same ray and culminate in the domesticated cat as the highest form on that ray. Similarly the entire race of dogs, the canidae, including foxes, jackals, and wolves, culminating in the family pet, the dog, are on another ray. The other animals, domesticated and heading their respective rays, are the horse, the elephant, and the monkey.

For the human being, the soul is a unit of consciousness in

the All-Consciousness. The animal is not such a unit. It is not an individual. The animal soul is a group consciousness, called the group soul. The animal has, within limits, mental and emotional capacities, but nothing of human will, nothing of creative capacity, and has no thought for the past or the future, living only in the present.

When an animal dies, its consciousness merges with that of the group soul to which it belongs, so that its experience becomes part of the consciousness of the whole group. When it is reborn, its new consciousness is part of that shared whole. This explains such animal mysteries as the refusal of this year's gophers, for example, to touch traps which killed off last year's gophers; or the fact that a thousand birds will avoid an electric wire which killed twenty birds. Such results stem, not from individual observation by bird or gopher, but from the group consciousness which we call animal instinct.

The number of animals participating in one group soul depends upon the state of advancement, or specialization of experience. A million mosquitoes might be the physical plane expression of one animal group soul. A pack of but fifty wolves might belong to one group soul. Domestic animals, on the other hand, may be only one litter to a group soul. They are near the peak of animal evolution and in them it is easier to observe the qualities which establish them as belonging to a particular ray.

Two Englishmen, Charles Leadbeater and Ernest Wood, have made observations of some of these ray qualities and have reported on them. They agree that the first and second ray types of domesticated animals are now extinct. They agree that the elephant heads the third ray, and the dog the sixth. Beyond that their conclusions are not in entire agreement, though certainly neither claims to be making any final statement or to be giving the last word.

Regarding the animal which tops the philosophical third ray, the elephant, Prof. Wood in his book THE SEVEN RAYS makes this observation. "It is interesting to see how the third ray characteristic of understanding exhibits itself in the elephant. You may observe him standing for hours in a busy market place, swaying gently from side to side, observing attentively everything that is going on, but showing not the

slightest desire to take an active part in it himself. It is said that when the elephant is first captured he is a demon incarnate, but is so much a philosopher at heart that the very moment he realizes further resistance is useless, he accepts the new situation with perfect calm and makes himself at home and agreeable under the new conditions. He is always very brave in facing any danger which he understands, but on the other hand is extremely timid in the face of comparatively slight things with which he is utterly unacquainted, so much does his life center upon and rest in understanding.

As for our good friend the dog, I am sure you will agree, as have all other observers, that he is of the sixth ray, the ray of devotion. To the dog all of life is secondary to his complete devotion to and adoration of master and mistress. It is so obvious as to need no further elucidation.

But what of the cat, the beautiful and impersonal cat? Personally I have often thought the cat must be fifth ray, the scientific ray, because of his thorough investigation and observation of the unknown and because of his infinite patience at a mouse hole. And this is Mr. Leadbeater's conclusion. Have you ever watched a cat who comes into your house for the first time? He noses into every corner, looks under everything, and leaps up on tables to explore before he accepts you and your abode. But Prof. Wood makes a good case for the seventh ray, the ray of beauty and order. He claims that the cat, being in every part graceful and beautiful in rest and in motion, and being clean and dainty, is typically seventh ray. "The cat's love of luxury" he says, "is not exactly love of ease, as in idle men, but is a gratification of sensitiveness; it is the creature entering most fully into physical conditions and inclined to be aloof with persons not because it does not like them but because its attention is otherwise engrossed. It is the animal which cares more for houses than for persons whom it values only for stroking and rubbing purposes; and, in turn, it is loved by mankind not so much for the feelings of companionship that it shows as because it is beautiful to see and touch."

If we surrender the cat to the seventh ray, there is much to be said for the horse as being on the fifth or scientific ray. Certainly the horse, by way of the plow, the wagon, and the saddle has been learning the "inevitableness of material

life", and a respect for its rules and order. When a horse, particularly a delivery horse, has become used to a routine, it is difficult to make him change to one even slightly different. By comparison, we can see that the scientific mind in man, when once it has accepted something as fact, is really hard put to it to concede that a change of view is in order. The scientific mind must accept evidence, but it still finds the change difficult if not painful.

Now for the monkey. According to Prof. Wood, "It is our cousins of the monkey tribe who exhibit these (fourth ray) qualities, as I have had the pleasant fortune to see through occasional contact with them in their native haunts. See them start out on some serious business and end up a moment later leaping and gamboling over each other. See the pensive melancholy of their quietude and the utter playfulness of their activity, and the humor that glances across between these states. How they laugh at themselves when they are not in the depths of despair or thrilled with great enterprise. See the way in which they pretend and try to become by pretending." This is the ray of the actor.

So much for the domesticated animals who are conceded to head the five rays from the 3rd to the 7th. What about the first and second ray animals? Of course there are animals on those rays, but not at a correspondingly high level.

The proud and haughty camel that turns aside for no one, calmly expecting all mere humans to scurry out of its way, seems definitely of the first ray, the lordly ruling ray. The eyes of the deer seem to be a symbol for the great quality of compassion which is a second ray attribute. A friend of mine who dearly loved to hunt once shot a deer without killing it. As he came up to it, the fallen deer raised its head and for a moment looked my friend full in the face before it died. The expression in those great beautiful eyes did something to my friend. He threw away his gun then and there and never went hunting again.

Somehow we find through this study of the seven rays in all the kingdoms of earth, an evidence of the oneness of life, of the design and purpose everywhere apparent; and we are reminded once again that "God has a plan, and that plan is evolution."

CHILD TRAINING AND THE SEVEN RAYS

Theosophy has practical aid to offer in all of life's problems, and there is help in it for parents who wish to understand and rightly train the children entrusted to them.

We are told that all children -- and indeed, all humans -- are each on one of several personality rays. While there are subdivisions and variants observable in these rays, it is of the greatest assistance in dealing with any child if we can discover to what basic type of human temperament he belongs. Let us look at children of different rays and see thus how the various types may be recognized.

In the first ray is the child who leads other children. He not only leads their play, but the other children willingly follow him. They recognize his chief characteristic, which is to rule. This child cannot be forced or driven. He must be led, and he can best be led by explaining to him quietly the reasons for your wish. Then if he obeys it is because he has decided that he wishes to. It is a bad thing to try to "break the spirit" of such a child. His great gift lies in his ability to lead. The world need leaders. Were he to lose this inner drive to assume command of his own life and the lives of others, he would be a poor useless creature ever after.

When grown up, this child may incline to civic service, law enforcement, and office holding. He may become a pioneer in new movements, for a first ray man has absolute faith in his own point of view and is willing to battle for it. He will never be attracted to a life of ease: he likes obstacles and seeks new worlds to conquer, new fields in which to test and prove his powers.

Destructive forces in nature do not frighten this child, unless wrongly conditioned by his parents. He really enjoys the powerful play of the elements, and admires the stormy sea, the thunder, the lightning, and the great winds.

He is no lover of old things. When grown, he will be scornful of the collectors of antiques. He is all for new things, gaily tossing away the old. The newest toy is the best toy, in this child's opinion. When grown, he will readily discard the old for the new, always venturing into new

activities.

This child learns by doing. He begins without quite knowing how he will do a thing, but enlightenment comes to him as he works. These children are fearless. They have a reckless, incautious streak. Parents must guide them to a consideration of risks and dangers to be encountered.

Another great help in training this child for his own good, is to establish regular, rhythmic habits of living during childhood and even babyhood. Thus, without realizing it, he comes to accept, as all humans must, cooperation with laws outside himself. It can be hard for a child, and later the man, who never has had to yield to any wish but his own, to stand up to the world, and to encounter certain immutable laws of nature.

This child has a kingly quality. He has dignity, and must not be belittled or made the butt of jokes. It is through his kingly nature that his evolution may be helped forward. If we appeal to his chivalry to protect the weak, stand for fair play, and use his strength and leadership for the right, we can help him fulfill his truly regal destiny.

Children of the second ray type are of the teacher quality, and they make a wonderful success in any human relationship as they really love and appreciate other children and people. They think naturally of others, where the first ray child has the destiny of thinking first of his purposes and himself.

Second ray children can never be happy when there is unhappiness around them; and parents need to be clever at keeping their worries from their children of this type. Little folk are not meant to bear adult worries. This child is the one who draws his group together, and is happy when all is harmonious. If there is a children's quarrel, he is the one who can restore harmony and set the play going happily again. He is not jealous of the gifts of other children, and, as he grows up, he shows increasing appreciation for the talents of others, admiring particularly, with a kind of awe, the abilities he himself may not possess.

Parents best serve this child by gently - always gently - urging him to act on his kind impulses. Just as the first ray little one needs to be encouraged to spare some of his

furious energies from activity to spread a little kindness and consideration, the second ray child should be encouraged amid his feelings of affection, to act and put into effect his own projects for making others happy.

All children love pets; but second ray children will always put them second to human playmates. In any plans for serving others -- which delight this type child -- he prefers to help people in the neighborhood rather than the animals. If there is a poor child, living near by, he wants to share his toys and so on with him, and feels this much more important than finding homes for stray cats or puppies. The sixth ray child is far more likely to be a fanatical animal lover than is this one.

The third ray child has the blessed gift of being tactful because his aim in life is to understand everybody and everything; and through understanding he naturally knows how the persons around him feel. Always adaptable, these children are the ones in a game who improvise needed equipment, and bring group wishes into reality. As adolescents, they know how to organize the youngsters in their group for parties, drives, programs, etc.

These children value their possessions very highly and are hurt if others are careless or destructive of their things. This is not because they are selfish, but because they esteem things for their usefulness. This child is actually sensitive to things in the same way that the second ray is sensitive to people.

Sometimes parents feel that their third ray child is timid; and this misunderstanding can lead to suffering and frustration on both sides. For this is not so. A third ray person can be confused and frightened by things they do not understand -- even by trifles. But once they understand fully, none are braver. A little time, a little patience in explaining, are all that is needed. Parents should not thrust such a child into a new situation without explanation. With such children it is important for success to use what the psychologists term ideational preparation. If they understand, they can handle anything and are unusually courageous.

The fourth ray child can mimic others, is good at play-act-

ing, can talk his way into what he wants and out of punishment when he is naughty. He is a charmer. And is so richly imaginative and so dramatic in telling his experiences that he must be gently guided to care for truth. The greatest help to these children is to teach them while young always to listen to the inner voice of conscience, for their peculiarity is that they can only be happy when acting up to the highest and best within them. If they go against their inner leading they are wretched; so guidance along these lines in childhood will matter greatly.

The fifth ray child is the scientific inquirer; and parents of such children can best help them by leading them to see that other ways than mental ways can be important. If he can be led to see the importance and value of beauty, of art, of religion, of altruism, and leadership, he will escape narrowness of mind and have a richer, fuller adult life.

The sixth ray child is passionately devoted to those whom he admires. These children are wonderful people and need only to be guided into fair-minded consideration of those who do not share their devotion to a particular leader or teacher. If not so guided they can become, in later years, bigoted and even cruel. A little help early in life will assist them to expand into wholesome balance without losing any of their beautiful quality of loyalty. These children are by nature good children, and only err in being over-zealous.

The seventh ray child is delicate of sense, disturbed by disorder or dirt, and keenly perceptive of his surroundings. These should never be made to wear torn or soiled clothes, or to endure chilliness or dampness. Such conditions could damage health because of their sensitivity. They are fond of pageantry and magnificence, and can have artistic careers or follow ritualistic lines successfully. They should be led to cultivate affection for others, as they are reserved and strong-willed. Beauty is their great joy.

Obviously, this subject cannot be fully gone into in a short talk. However, in all theosophical libraries fascinating books will be found which can round out your knowledge of the personality rays, and help you see how an understanding of them can be used helpfully in the training of children.



